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credentials of the messenger. To call Christendom back to the mind of Christ is the object of Brückner's noteworthy little book.

After a critical discussion of the sources, in which priority and decisive authority are ascribed to the gospel of Mark, the author enters upon a careful study of the cleansing of the temple, which he concludes to have been an act of the highest significance, symbolizing the unalterable and fatal opposition of the spiritual thought of Jesus to all priestly and sacrificial forms. The seed and harvest parables teach the secret understanding naturally existing between the soul of man and the truth of God, by virtue of which the kingdom of God develops in humanity, as enlarging knowledge and experience make it more susceptible to the eternal spirit. "The religion of Jesus is the gospel of the love of God and the kingdom of God."

Although one is inclined to demur occasionally at the author's exegesis, and wonder whether he has not found in unlikely texts treasures of his own hiding, the tone of the book is exceptionally pure, and the tendency it exemplifies is full of promise.—W. W. FENN.

Das Heil der Welt nach den Hauptstellen der heiligen Schrift in ihrer geschichtlichen Bewährung dargestellt von J. Piening. (Calw und Stuttgart: Vereinsbuchhandlung, D. Gundert, 1898; pp. 568; M. 2.40.) The book is intended for devotional reading. Its short chapters are expositions of the great texts that have been pillars of Christian faith and life in all times. The chapters are not, however, isolated meditations, but are built up into a doctrinal whole in three parts: *Unser Unheil*; *Der Heiland*; and *Das Heil im heiligen Geiste*. We quote these titles in German, because the characteristic play upon the words is lost in English. The main peculiarity of the book is that it consists almost entirely of historical and biographical anecdotes and quotations, pleasantly woven together, and furnishing historical evidence for the power of the texts. This method does not strike as deep a note as the heart-utterance of a single mind, but it brings up the great cloud of witnesses and strengthens the consciousness of the church universal.—W. RAUSCHENBUSCH.

The Significance of the Westminster Standards as a Creed. An Address Delivered before the Presbytery of New York, November 8, 1897, on the occasion of the celebration of the two hundred and fiftieth anniversary of the completion of the Westminster Standards, by Benjamin B. Warfield, Professor in the Theological Seminary at

Princeton. (New York: Charles Scribner's Sons, 1898; pp. 36; \$0.75.) This is an intense little book glorifying the Westminster standards. It falls into three parts: (1) the historical conditions from the apostolic age leading up to the formation of the Westminster standards; (2) their scientific quality in guarding against sacerdotalism and humanitarianism; (3) their vital quality as an expression of spiritual religion. Professor Warfield is a survival of that old school of Presbyterian theologians represented in Drs. Thornwell, Breckenridge, Rice, Charles Hodge, A. A. Hodge, Skinner, and Dabney, who were all mighty men whose like will not be seen again. They revered the Westminster standards as the ultimate expression of divine truth. Professor Warfield finds them "the most complete, the most fully elaborated and carefully guarded, the most perfect, the most vital expression that has ever been framed by the hand of man of all that enters into what we call evangelical religion, and of all that must be safeguarded if evangelical religion is to persist in the world" (p. 2). They are "the final fixing in confessional language" (p. 13), "the ultimate crystallization" (p. 15), "the ultimate scientific enunciation," "the final expression" (p. 24), etc., of the principles of evangelical religion. Thus our author writes, utterly oblivious apparently of the fact that a large part of Protestant Christendom distinctly repudiates these symbols as the standard of their religious faith, and that the Reformed churches which nominally hold them do so less and less *con amore* each year, and with a considerable impulse toward either revising them or substituting other statements in their place. There is also a touch of the pharisaic assumption throughout the address, that a failure to follow the author in his reverence and esteem for the Westminster standards is due to a lack of spirituality.—EDWARD L. CURTIS.

Christentum und moderne Weltanschauung. Von Professor Dr. W. Heintelmann. (Erfurt: Verlag von Carl Villaret, 1897; pp. 119; M. 1.20.) This brochure contains two papers; one on *Der Kampf um die Weltanschauung*; the other on *Bildung und Christentum*. The author's purpose in the first is to state clearly the nature of the opposition between a Christian theory of the universe and an anti-Christian one; for all *Weltanschauungen*, he says, ultimately reduce themselves to these two. In order that the nature and consequences of this antagonism may be the better realized, the greater part of the paper is devoted to its historical development. The statement of the essential nature of the Christian religion is an excellent one, and the